

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 24.

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## CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the  
Market-House.

Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### AN ADDRESS,

*Delivered before the Berean Society, in Providence,  
R. I. 1824. By Mr. B\*\*\**

(CONTINUED FROM PAGE 90.)

Again;—God by the prophet Isaiah, says, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Also by the Psalmist,—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Could the doctrine of Universal salvation be taught in language that is more plain and comprehensive than this? I think not; for all the kindreds of the nations are to worship before the Lord: and they who worship him, must worship him in spirit and in truth.

St. Paul says—"We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, *as well as*, specially of them that believe." But I ask, how can God be the Saviour of ALL MEN, if all be not finally saved? I think that this question cannot be answered, in any way to favour the doctrine of endless misery. But says the hearer, how is God the Saviour of all men, and at the same time the special Saviour of them that believe? I answer, he is the Saviour of all men inasmuch as all will be finally saved and come to the knowledge of the truth, and he is the special Saviour of them that believe, because they, in believing, enjoy a prelibation of that happiness which their faith anticipates will be the blissful allotment of not only themselves, but the whole intellectual creation. They are saved from the awful forebodings of a future state of wretchedness, which must be the attendant of every one who does not believe in God's unlimited grace; they are saved from the dreadful apprehensions that some of their own children will be the sport of infuriated demons, and the victims of vindictive wrath for ever! They are specially saved, because they can say with the apostle, "we know if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." Is not this a special salvation, my friends? Yes, and "they who do believe, do enter into rest." In the 40th Psalm it is written, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God. Yea thy law is within my heart." What is the will of God? I answer, that he should destroy

the works of the devil, and restore all mankind to holiness and happiness. This the Saviour delighted to do. This is the law of love, written in the heart, whereby we may adopt the language of the Psalmist and say, "how excellent is thy loving kindness, O God? therefore the children of men put their trust under the shadow of thy wings." Again, "the Lord is good to all, and his tender mercies are over all his works." But are his tender mercies over them that are consigned to the abodes of everlasting wretchedness? But says the objector, these are the works of the devil, and therefore God's mercy cannot extend to them. But I ask, "have we not all one Father? hath not one God created us?" Is not God "the father of the spirits of all flesh?" (so says the apostle,) but let us consult the apostle in 1st Cor. 3d chap. There it is said, "for all things are yours—whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: All are yours, and ye are Christ's, and Christ is God's." Now, I ask, what is left for the devil? This comprehends all things present and future, and all is God's, and "his tender mercies are over all his works."

In the 11th chap. he says, "I would have you to know that the head of every man is Christ." Again, "the Father loveth the Son and hath given all things into his hands." And he says, "all that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out, for I came down from heaven, not to do mine own will, but the will of him that sent me: And this is the will of him that sent me, that of all that he hath given me I should lose nothing." From this we see that God has given all things into the hands of Christ, that they might come unto him in such a manner as not to be cast out. In Isaiah, it is written, "the Lord hath called thee in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners, and them that sit in darkness out of the prison house—and every valley shall be exalted, and every mountain and hill shall be laid low, the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." This is the purpose of God, as explained by St. Paul. Eph. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him."

It appears from this, that the purpose and will of God is, that all should be gathered together in Christ. And what, I ask, shall prevent its accomplishment? Shall frail and erring mortals, beings

that are dependant on the munificence of Heaven, for every blessing they enjoy? Yea, for every breath they inhale? Shall they frustrate the purpose of Him who is Almighty—"who doeth according to his will in the armies of the Heavens, and amongst the inhabitants of the earth, and none can stay his hand?" Shall we presume to "say unto God, what doest thou?" Shall our eyes be evil because he is equally good to all? No, let us rather pray, "thy will be done," and "pray in faith nothing doubting."

St. Paul, when speaking of the unbelieving Jews, says—"For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in, and so, all Israel shall be saved, as it is written, There shall come out of Sion the deliverer and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies, for your sakes. But as touching the election, they are beloved for the fathers sakes; for the gifts and calling of God are without repentance; for as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also, now, not believed, that through your mercy they also may obtain mercy: For God hath concluded them *all* in unbelief, that he might have mercy upon all."

Would the time permit, I might multiply quotations from the scriptures to prove the doctrine of God's unlimited grace; but it will not, therefore I must draw to a close, hoping that what has been said, may at least excite some to search the scriptures, to see if these things are so. I will, however, cite you to one more plain and positive declaration of holy writ, which is as sure of accomplishment as the oath of Jehovah. It is in the 54th chapter of Isaiah, where he says, "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else. I have sworn by myself, the word hath gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear; surely shall say, in the Lord have I righteousness and strength. All that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

Now if we believe this, my friends; if we believe that "God is good to all, and that his tender mercies are over all his works"—If we believe as the Saviour taught, that he is better to his creatures than an earthly parent is to his offspring—If we believe as the apostle did, that God will have all men to be saved and come to the knowledge of the truth, and that the one Mediator gave himself a ransom for all, to be testified in due time—that where sin abounded grace did much more abound—that all have sinned and come short of the glory of God, being justified

freely by his grace, through the redemption that is in Christ Jesus:—If we believe that God will reconcile all things unto himself; and that "as in Adam all die, even so in Christ shall all be made alive;"—Fay, if we believe this, will it not enable us to say with the apostle, "we which have believed do enter into rest?" Will it not prompt the exclamation of the apostle, "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Who hath first given to him, and it shall be recompensed unto him again—For of him, and through him, and to him, are all things; to whom be glory for ever. AMEN."

FOR THE CHRISTIAN TELESCOPE.

#### ADDRESS,

TO THE BELIEVERS IN THE ABRAHAMIC FAITH.

"Come now, and let us reason together." Isaiah i. 18.

Our opponents have much to say concerning the vicious tendency of the sublime doctrine which we believe, upon which we predicate our hopes of future endless bliss, and in which we rejoice with pious confidence, trusting in the God of mercy and salvation! They, by thus representing our doctrine, have prophetically determined our characters; that they will be immoral and corrupt—That we shall indulge to excess in every species of vice and brutality—That we shall overleap every restraint, forego all the pleasures of innocence and the enjoyments of virtue, for the dregs of iniquity, and become a pest to society, the enemies of God and the crucifiers of his Christ! They do all this when they declare that the doctrine of universal love and holiness leads to *all manner of licentiousness and debauchery!*

Now what I am desirous of reasoning upon, is the propriety of disappointing these confident boasters, who have made this reasonable attempt to turn the *grace of God into lasciviousness*, and who have unblushingly predicted the degradation of our moral character.

The plan which I am about to propose, should it succeed, will, perhaps, be rather displeasing to these prophets at first, being a *token of perdition*; but nevertheless, it will highly exalt us, and give us an *inheritance among them that are sanctified*, and in the end or result, prove a great blessing to them.

My plan is this, for all who have "named the name of Christ to be careful to depart from iniquity." What say you my brethren—will you go up with me to Rameth Gilead to the battle? Come let us reason together; Will it not be to the glory of God and the honour of his name, to adopt, with full purpose of heart, this plan? Will it not conduce to the furtherance of the cause and to the prosperity of Zion? Will it not reflect honour upon us who are counted the offscouring of the earth, to follow the meek Saviour of men—to tread in his footsteps—to breathe his spirit of divine and universal philanthropy and in all things to be conformed to his *image*? Will it not contribute to our present comfort by giving us joy unspeakable and full of glory? Are not the consolations of the gospel, sufficient incentive for the immediate adoption of this plan? Do the unsearch-

able riches of Christ, and the peace of God which passeth understanding, offer no inducement to our compliance? *What then doth hinder?* By adopting this plan we shall have the unspeakable satisfaction to behold the troops of error and darkness retreating and the empire of the King of Zion extending! We shall in this way be co-workers together with Christ, in the destruction of superstition and ignorance, by emitting the rays of gospel truth, in the splendor of christian example, which our opponents can never gainsay nor conceal. Yea, brethren, put on the spotless robe of your divine Master, by a careful imitation of his examples, and you will shine forth in the beauty of holiness, as *stars in the firmament!* And what will be the result? It will hush in everlasting stillness the tongue of evil report—it will bruise the Old Serpent's head, and confound forever the hostile predictions of these prophets of Baal, your spiritual adversaries! *Come now and let us reason together.*

Perhaps you will say that the Universalists are as moral as those who deride them: This we believe, or we should think our reasoning in vain. If we are not better than they by practice we are not so good as we ought to be. As an evil tree bringeth not forth good fruit, we cannot expect from those whose views or sentiments are partial, the exercise of universal charity, unless we would have them abuse their religion. Their doctrine is not so good as the doctrine of universal holiness, and consequently we cannot expect such abundant fruit as from those who profess this doctrine.

The doctrine which we believe, we consider much better than that of our opponents. If so, ought we not to endeavour to manifest its transcendent beauties by a more luminous example of godliness? Where little is given, little is required; but where much is given, much is required.

Should our brethren approve of this plan, we hope they will be speedy and constant in its execution; and that having began a good work, they will persevere to the end.

Should the Editor think our reasoning *logical* and beneficial to the cause of moral virtue, and evangelical piety, by laying this before the publick, he may encourage us to reason again upon this subject. "If ye love me keep my commandments."—Jesus Christ.

Plymouth, Mass. Jan. 6th, 1826.

J. .... H. B. ....

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

If you think these lines worth your notice, you will oblige a constant reader by inserting them.

#### PRAYER.

There is something in the very act of prayer, that, for a time, stills the violence of passion and elevates the affections and purifies them when affliction presses hard, and the weakness of human nature looks round in vain for support. How natural is the impulse that throws us on our knees before Him who has laid his chastenings upon us, and how secure, how encouraging is the hope that accompanies our supplications for his pity. We believe that He who made us cannot be unmoved with the sufferings of

his creatures; and in sincerely asking his compassion, we almost feel that we receive it. R.

FOR THE CHRISTIAN TELESCOPE.

#### ADDRESS TO THE DEITY.

Through each event of this inconstant state,  
Preserve my temper equal and sedate;  
Give me a mind that wholly can despise  
The low designs and little arts of vice.  
Be my religion such as taught by thee,  
Alike from pride and superstition free;  
Inform my judgment, regulate my will,  
My reason strengthen and my passions still.  
Though plung'd in ills and exercised with care,  
Yet never let the noble mind despair;  
For blessings always wait on virtuous deeds,  
And though a late, a sure reward succeeds. A.

May our benevolence be as broad as the ocean,  
our candour as brilliant as the sun, our humanity and  
compassion as extensive as the human race. B.

#### SELECTIONS.

FROM THE CHRISTIAN INTELLIGENCER.

#### PROFESSION OF BELIEF,

And PLAN of the General Association of the Universal Churches and Societies, of the New England States.

The Churches and Societies of UNIVERSALISTS of the New England States, assembled in GENERAL CONVENTION, holden at Winchester, New-Hampshire, on the 21st and 22d of September, A. D. 1803.

To the individuals of the several churches and societies, and to all persons whom it may concern: Greeting.

*Brethren and Friends:*

Whereas, the diversities of capacity and of opportunity for obtaining information, together with many attendant circumstances, have occasioned, among the sincere professors of the Abrahamic Faith, some diversities of opinion concerning some points of doctrine and modes of practice. We therefore think it expedient, in order to prevent confusion and misunderstanding, and to promote the edifying and building up of the church together in love, to record and publish that profession of belief, which we agree in as essential; and that plan of ecclesiastical fellowship and general subordination, which we, as a christian association, conceive we ought to maintain.

#### PROFESSION OF BELIEF.

ARTICLE 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ARTICLE 2. We believe that there is One God, whose nature is Love; revealed in One Lord Jesus Christ, by One Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

ARTICLE 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men.

As we believe these to be truths which deeply concern the honour of the Divine Character, and



the interests of man, we do hereby declare that we continue to consider ourselves and our societies in fellowship, a denomination of christians distinct and separate from those who do not approve the whole of this profession and belief, as expressed in the three above articles.

And as a distinct denomination, we continue to claim the authority of exercising among ourselves, that order for the glory of God in the good of the church which christianity requires.

And we continue to claim the external privileges, which, according to the free constitution of our country, every denomination is entitled to enjoy.

Yet while we, as an association, adopt a general profession of belief and plan of church government, we leave it to the several churches and societies, or to smaller associations of churches, if such should be formed within the limits of our general association, to continue or adopt, within themselves, such more particular articles of faith, or modes of discipline, as may appear to them best, under their particular circumstances; provided they do not disagree with our general profession and plan.

And while we consider that every church possesses, within itself, all the powers of self-government, we earnestly and affectionately recommend it to every church, society, or particular association, to exercise the spirit of christian meekness and charity towards those who have different modes of faith or practice; that where the brethren cannot see alike, they may agree to differ, and let every man be fully persuaded in his own mind.

#### PLAN OF THE GENERAL ASSOCIATION.

SECT. 1st. The General Association of Universalists of the New England States, shall hold a Convention, once a year, at such time and place, as shall have been appointed by the preceding Convention.

Sect. 2d. Each society, approving our general profession and plan, and manifesting a desire for the increase and support of gospel light and order, shall have a right to send to the Convention a delegate or delegates, who shall hold our general profession of belief, and support a sober, moral character; and such delegates shall be received as members of the Convention.

Sect. 3d. Those ordained ministers and licensed preachers of the gospel, who have received the fellowship of the Association, shall be considered as members of the Convention at which they attend, while they remain in that fellowship, whether they produce credentials from any society, or not.

Sect. 4th. The consent of a majority of members present shall be necessary to the reception of any new member, who is neither a minister, nor a preacher, in fellowship, nor a delegate producing credentials from some church, society, or particular association.

Sect. 5th. Each member of the Convention shall be entitled to one vote in every matter to be determined; except those in which the societies represented ought to have equal privilege; such as determining the place of holding the next Convention; or any other matter which the majority of the Convention shall judge to be of a similar nature in this respect; in such cases, each society represented shall

be considered as having no more than one voice; and each person voting shall be considered as representing not more than one society.

SECT. 6th. The business of a General Convention, when met, shall be:

To choose a Presiding Elder, Clerk, and other Officers, if necessary;

To examine into the state of particular societies, churches, or associations, on due representation; and give or withhold, continue or withdraw their fellowship, as may be necessary;

To look over the conduct of the members of the Association, especially those who labor in word and doctrine; and approve or rebuke, or deny fellowship, as occasion may require;

To examine into the qualifications of ministers, preachers, or other individuals, who appear candidates for the fellowship of the Association; and give or withhold that fellowship, as may appear best;

To appoint, and hear the reports of particular committees, and determine concerning them;

And to adopt all such measures, in their power, as may tend to the promotion of general order, instruction and edification.

SECT. 7th. Ordinations, during the recess of the Convention, shall be conducted as heretofore, at such times, and in such places, and manner, as attendant circumstances and good order require; and due and seasonable report thereof, shall be made to the Association in Convention.

SECT. 8th. The General Association, and particular Associations, and churches, in all cases are required to look for those qualifications in their officers, which the scriptures of the New Testament have made requisite: particularly, *Matt. xxviii. 19, 20.* and the 3d and 4th chapters of the Epistle to *Timothy*; and they are referred to the same sacred books for directions how to deal with offenders: particularly *Matt. xviii. 15, 21. Luke xvii. 3, 4.*

Sect. 9th. The General Association disclaims all authority for passing any further judgment against any offending particular association, society, church, or individual, than the mere withdrawing of fellowship.

Sect. 10th. The Association reserves to itself, under the direction of that Divine Wisdom which was to accompany the followers of Christ to the end of the world, the right of making hereafter such alterations of this general plan of the Association, as circumstances may require.

But there is no alteration of any part of the three Articles that contain the *Profession of our Belief*, ever to be made, at any future period.

The above, and the within, is respectfully submitted, by

ZEBULON STREETER,  
GEORGE RICHARDS,  
HOSEA BALLOU,  
WALTER FERRIS, and  
ZEPHANIAH LATHE,

Committee of the  
General Convention,  
appointed at  
Stafford, Ver-  
mont, Sept. 1802.

By the General Convention of the Universal Churches  
and Societies:

#### RATIFICATION IN TOTAL.

The above, and all and every part thereof, having been deliberately read, maturely considered, and seriously investigated, was accepted of, and passed,

by the unanimous vote of all present. In solemn witness whereof, the Presiding Elder and Clerk, and Assistant Reader, have fixed their respective signatures.

Done at Winchester, New-Hampshire, September 23d, 1803.

ZEBULON STREETER, Presiding Elder.

NOAH MURRAY, Clerk.

EDWARD TURNER, Assistant Reader.

A true Copy of Record.

Attest, \* HOSEA BALLOU, 2d Standing Clerk.

Extract from the Record of the Proceedings of the  
CONVENTION for 1814.

"25th. Voted, That when any brother in the ministry, holding fellowship with this Convention; receives ordination or installation over any church or society, or takes up such connection, it shall be the duty of such brother to make due return to the General Convention of such proceedings."

Extract from the Record of the Proceedings of the  
CONVENTION for 1820.

"13th. Voted, That forever after it shall be the duty of the Clerk of the General Convention, or of the brother who may be appointed to write the Circular Letter, to send at least three copies of the Proceedings of the Convention, to three brethren in the ministry, members of each of the different Associations in fellowship with the Convention."

Extract from the Record of the Proceedings of the  
CONVENTION for 1824.

"26th. The following resolve was unanimously passed: Resolved, That, in future, in all instances of difficulty existing between brethren in the ministry, or between a brother in the ministry and a church or society in fellowship with the General Convention, it shall be the duty of such parties to settle their difference by a mutual council, chosen of such as are in fellowship with the General Convention; and should either party refuse to submit the case to such a council, the other shall have a right to choose an *ex-parte* council; and the decision in either case shall be final."

True Copies of Record.

Attest, HOSEA BALLOU, 2d, Standing Clerk.

#### FROM THE RESTORATIONIST.

##### *The Harmony of Justice and Mercy.*

God having announced himself to be the Father of the human race, we may expect to find in him all that can render the paternal character perfect. We may expect to find in him mercy without weakness, and justice without needless severity. For when mercy degenerates into weakness, or justice hardens into cruelty, they are imperfect; hence incompatible with the infinite perfection of God.

If we can so far dispossess our minds of prejudice as to contemplate the divine character, free from weakness or cruelty, we shall readily perceive the harmony of justice and mercy in God; because being both perfect, they must both agree. But if we contemplate God's mercy as a *weak* and his justice as a *cruel* passion, rather than sound principles, we make them occupy two wide extremes which cannot be brought together.

The reason why so many have set justice and mer-

cy at variance, if not in diametrical opposition to each other, is, that they have considered the former weak and the latter cruel. One contends for the infinite rigor of divine justice; the other for the unbounded lenity of divine mercy, till mercy becomes *unjust*, and justice *unmerciful*; or till justice requires more punishment than is necessary or good for the subject, and mercy requires *less*. By these speculations the former is distinguished by an excess of severity, and the latter by an excess of compassion. The first conduces to hypocrisy or despair; the last to wantonness or presumption. To avoid these consequences, we must not lean to a justice *unmercifully* rigorous, on the one hand, nor to mercy unjustly lenient, on the other; for we can never reconcile these divine attributes, if we admit justice to be inexorable, or mercy weak and unmanly; for then their harmony is deranged, and their glory obscured, hope is left foundationless, and piety is robbed of her charm.

To guard, as we ought, against these extremes, we should remember, that God is not divided; his mercy requires all the punishment that is good for us, and his justice requires no more. Mercy extends pardon to the sincere penitent, and this is what justice demands.

Mercy demands the correction of its subject, till a reformation is effected, and justice restrains correction when this end is obtained. So that mercy will not excuse a stripe, nor justice inflict one, that is not for the benefit of him who receives it. By these remarks, it is believed you will perceive the most perfect harmony between these two attributes of God, and that both are strictly compatible with his paternal character; because a perfect parent will be merciful without being unjust, and strictly just without being unmerciful.

Impartiality is essential to the paternal character; for a father who is partial among his children, is a reproach to his race. But how can we maintain the impartiality of God, if we deny the harmony of his justice and mercy? Evidently it cannot be done, unless it be at the entire expense of one or the other of these attributes. If mercy demands the salvation of *all*, and obtains its claim, then justice is inefficient and useless; and if justice requiring the utter destruction of *all*, obtains its demand, mercy is no better.

If some are saved against justice, and others destroyed against mercy, then God is both unmerciful & unjust too, and is a contradiction to himself, and can have no claim to the character of a kind, impartial father. His partiality in saving some and destroying others, would show us that he must be *weak* on the one hand, or *cruel* on the other, and *imperfect* on either. And being thus *imperfect, partial, weak or cruel*, he could not be an object of rational confidence and worship.

But, reader, we have not so learned of Christ, our friend and instructor. He has vindicated the impartiality of God, and taught us to adore him for his justice, love and power; to trust him as a father and a friend, whose tender mercies are over all his works, and whose loving kindness endureth forever.

May these few broken intimations serve to advance you in the knowledge of God, and our Sa-

viour Jesus Christ, that you may not "despise the chastening of the Lord, nor be weary when thou art rebuked of him," ever remembering that "whom the Lord loveth he correcteth, even as a father the son in whom his soul delighteth."

B. S.

## THE DYING CHRISTIAN.

Sweet is the scene where virtue dies,  
When sinks a righteous soul to rest,  
How mildly beam the closing eyes!  
How gently heaves the expiring breast!

So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies the wave along the shore.

Triumphant smiles the victor brow;  
Fanned by some angel's purple wing;  
Oh grave, where is thy victory now?  
Invidious death, where is thy sting?

A holy quiet reigns around;  
A calm which nothing can destroy;  
Nought can disturb that peace profound  
Which their unfettered souls enjoy.

Farewell, conflicting hopes and fears,  
Where lights and shades alternate dwell,  
How bright the unchanging morn appears,  
Farewell, inconstant world, farewell!

Its duty done, as sinks the clay,  
Light from its load the spirit flies,  
While heaven and earth combine to say  
"Sweet is the scene where virtue dies."

The following is copied from a Snuff Box made from a part of one of the beams of the Glasgow Cathedral, the only building of the kind in Scotland that was saved from destruction at the Reformation:—"Respect me for what I have been. Once I was a young and hopeful plant of nature: in the course of years I became tall, the birds of the air were happy under my shadow, and returned me their sweetest notes for my protection; by the hand of man I was cut down, and stripped of nature's robes; I afterwards became an arch in the Cathedral of Glasgow, and for upwards of 700 years have been a cover to the teachers in that sanctuary; I have screened alike the saint and sinner from the stormy blast; but now I am an outcast from the House of God, become a grazing stock in the hands of Man, and a part of my remains made a snuff box.—1824."

*Anecdote.*—A sailor went into a church one Sabbath, and walked up and down the aisle and no one offered him a seat. He then retired, and in a few minutes returned with a large block on his shoulder, advancing to about the centre of the middle aisle, when he laid down his block, and took his seat upon it. Pew doors in abundance flew open, and he was invited to a seat, but he kept his station with the most respectful attention till the service ended, then shouldered his block, and marched out in dignified disdain.

This most essential difference may ever be observed betwixt those who have early been accustomed to clear and distinct ideas, and those who have been in the habit of receiving inaccurate and superficial ones; that on a subject equally new to both, the former will examine and enquire, and be thoroughly informed, before they profess belief; whereas the latter catches at the first idea, right or wrong, and confidently asserts belief, before there has been time or proof to afford conviction.

## DEDICATIONS.

Within the past year, 1825, the following *Universalist Meeting-Houses* have been erected and dedicated, viz.

One in *Brooklyn*, Susquehanna county, Pa. Dedicated Nov. 17th.  
One in *Haverhill*, Mass. Dedicated Nov. 30th.  
One in *Calais*, Vermont, Dedicated Nov. 13th.  
One in *Nantucket*, Mass. Dedicated Nov. 3d.  
One in *Livermore*, Maine, Erected by the Universalists, Methodists and others, Dedicated Sept. 8th.  
And the Chapel in *Providence*, R. I. Dedicated Dec. 29th.

## NOTICE.

The First Universalist Society in Providence, R. I. tender the cordial expressions of their thanks to the Societies of like precious faith—namely—To the FIRST, SECOND and CENTRAL Universalist Societies in Boston; the Universalist Society in Salem; the Universalist Society in Gloucester, Cape Ann, Mass. and the Universalist Society in Portsmouth, N. H. for the liberal assistance they have been pleased to render by donations, to promote the efforts of this Society in rebuilding their Chapel, in Westminster-Street. They also tender the same grateful acknowledgments to those generous individuals in this town, from whom they have received donations for the same purpose.

SAMUEL YOUNG, Clerk.

## MARRIED.

In Cranston, on Thursday evening last, by Rev. Mr. Pickering, of this town, Mr. Jeremiah D. Card, to Miss Lydia Olney, both of Johnston.

In Rehoboth, on Sunday evening last, by Rev. Otis Thompson, Mr. James Carpenter, of this town, to Miss Lucenia Thompson, daughter of Rev. Otis Thompson, of the former place.

In Scituate, 21st ult. by Rev. H. Ballou, of Boston, Rev. Massena Birther Ballou, of Boston, to Miss Mary Sheffield Jacobs, of the former place.

## DIED.

In this town, on Saturday last, Mrs. Elizabeth Brownell, wife of Mr. Thomas Brownell, in her 42d year.

On Monday morning, Stephen Clark, son of Mr. Wm. Battey, Jr. aged about 11 months.

On 5th inst. Otis Lafayette, youngest child of Mr. Edward S. Underwood, aged 15 months.

On 4th inst. Mrs. Mary Seamans, aged 81, relict of the late Mr. Josiah Seamans.

On 4th inst. Mrs. Frelove Field, widow of Mr. Wm. Field, formerly of this town, aged 69.

In Pawtucket, on the 4th inst. George Edwin, infant son of Mr. George F. Jenks.

*Ancient Universalism, as taught by Christ and his Apostles.*

Just received and for sale by S. W. WHEELER, 110 1/2, Westminster-Street—A Pamphlet with the above title, being in reply to a Pamphlet entitled "Modern Universalism," by Adam Empie, A. M. Rector of St. James Church, Wilmington, N. C.—By Abner Kneeland, Pastor of the Second Society of United Christian Friends, New-York.

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